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Pam-India

Note on the English
Speaking Methodist
Episcopal Churches
of India. = = =





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I.—Beginning of English Work in Madras.

The people to whom the Californian Evangelist Mr. William Taylor (afterwards Bishop Taylor) preached in the South West of India in the early Eighteen Seventies were the English speaking people, that is people of pure English and mixed English and Indian descent settled in India. These people were already attendants or members of some English or Scotch Churches. The reasons why Bishop Taylor approached them, as far as I know were, 1st because they were principally poor people and like his Master he wished that the poor should have the genuine Gospel preached to them.

(2) These English people lived more or less permanently in India and were surrounded by India idolaters who could not help noticing, that the lives of most of these people were anything but Christian lives. That often they were worse than the surrounding heathen.

(3) That when through interpreters Mr. Taylor attempted to preach to the Indians heathen he was told by them, why do you preach to us. We are better than the Christian English people living in our midst. So Mr. Taylor had to turn from the heathen to first convert the worse than heathen so called Christians in India. Most of the Government Chaplains and others in charge of English Churches did not like this. They considered that he was poaching on their preserves, or rather their parishes as they called them, and he was thus shut out from preaching in most of their Churches; so that unlike his Master, who had the old Jewish synagogues to first preach from, Mr. Taylor had very few Christian Churches to preach from. But this did not daunt him. With the aid of some Christian friends, he hired Public Halls and collected the English people and spoke to them from these places, with such a power of the Spirit that many of the most ungoldly were wonderfully and truly converted. He next used the houses of these converts and other good people as meeting rooms or small Churches, and thus extended his work amongst the English people. When sufficient converts were made, he formed them into small societies, gave them membership tickets, class leaders, and weekly collection cards. Where these had grown sufficiently, Churches were formed in charge of lay preachers, till he could get out regular ordained men from America. Thus 3 places were established at Madras viz. Black Town, Vepery and Puduket. Either disused Churches were hired, or temporary Chuppers or Pandals erected, in which services or meetings were held, as well as native schools opened during the day. I recol-

lect the Pudupet Pandal well, while my sister Miss Grace Stephens and myself were one day examining this native school, a little stronger wind than usual had sprung up, and the tatched building fell right down over us and the children. We crept out through a hole in the roof, but no one was hurt. This showed us the necessity of more substantial structures, and the masonry meeting room at Pudupet, and the masonry Church at Vepery, were in time erected, and the substantial pavilion at Black Town. This was the beginning of the English work in Madras.

II.—Beginning of Work in Bangalore.

I recollect meeting Mr. Taylor on his return from Bangalore. He was as usual very happy and told me he had started a little English Church at Bangalore. I asked him if there were not already sufficient English Churches there. He said yes. But they were like big rolling ships full of formality, and he had gone and placed a little life boat in the midst of them, so that they who wished may enter and be saved. This was the beginning of the Richmond Town and St. John's Hill Churches at Bangalore.

Some one else must note the beginnings of the English Churches at Poona and Bombay and other places.

III.—Beginning of Native Work in South, East and West India.

These English Churches from the beginning had out door preaching in the vernacular. Though not a vernacular scholar myself, there were others amongst us who spoke and preached it fluently, but all the same, those who could not preach joined in the services, and were able to encourage those who spoke and to answer any simple questions. Also, as already remarked vernaculars schools were started, also Sunday Schools, I had charge of one such Sunday Schools for a little time. And this street preaching and these Vernacular Day and Sunday Schools were the beginning of our present large native work. Mr. Taylor made the English Church the basis of the Indian work. I recollect him telling me that when preaching at Bombay, a Parsee gentleman came up to him and said, why do you preach to us, we are better than the Christians. Mr. Taylor at once pointed out to him several of his English Methodists at Bombay and asked the Parsee to closely watch their lives. He did so and confessed that they were Heavenly lives and unlike other Christians. He soon after became a Christian.

IV.—The English Churches should be in future Called English “Speaking” Churches with its membership open to English speaking Indians.

IV. At this time most of the preaching was done by Mr. Taylor and others in English, and to the English people, as he felt he had to have a living English Church, to point out to the surrounding Heathen. But things have greatly changed in the last 40 years. So many Indians now know and speak English, and would feel insulted if spoken to in the vernacular. The English Government is introducing English Elementary Schools into almost every second village throughout the land, so that soon the English speaking Indian host will be many millions of people scattered all over India. These are going to be the leaders of Indian thought and religious and political life. We want these men into our Churches, and I would therefore respectfully suggest that we call our Church not “English,” but “English Speaking” in future, and that Indians, who speak English, if they wish to do so, may become members of this English Speaking Church on an equality with the pure English. This is now happening in all the Government Services,—except the army. There are English speaking native Judges, Barristers, Doctors, Civil Servants, Engineers, etc., in all the Government Services, and let us also have English Speaking Indians as members of our English Churches, on an equality with the English people. Unless this is at once recognised, pressed forward, and done, not only our English Church will fall backward, but also our Vernacular Churches. The English Church will not be in a true sense its brothers keeper, and it will become a merely formal lifeless English Church, as I am sorry to say it is now fast becoming. I propose therefore that the English Methodist Churches in the whole of India, be not in future called English Churches, but English “Speaking Churches” with its memberships open to all English speaking Indians who wish to join it with all its privileges just the same as to the pure English. The Political changes in India giving more power to the English speaking Indians, are beyond expression, and I believe are also right. Please allow the English Methodist Churches of God in India to be not less liberal than the English Political Government in India. The latter may do it as a matter of diplomacy. Let us do it in the spirit of pure love. The Master who washed his disciples feet, weak and wayward though they were has called us to this great work, and let us do it heartily. The higher we may be socially, the humbler and more cordial and sympathetic may we be to our English speaking Indian Brethren. As an English speaking Church, uniting in equality with the pure English, the mixed English, and the English Speaking Indian, I can

see that we are soon going to be through Gods grace a great evangelising factor in this heathen land. We will then be in God's order, and He will bless us. Most of our and other missionaries are now converting what was originally the slave classes in India. This is quite right. But let us also provide for the better English speaking classes which are fast throwing off their heathenism and becoming atheists.

V.—The Saintly foundations of the English Speaking Church in South and West India.

I recollect asking Mr. Taylor who is to carry on this great work which he had opened out if he should leave India. He answered me that he had already selected his man for Madras. He said his name is Hard and he is one who can endure hardness. He also stated how cheap living was in India, and illustrated how a man could live comfortably on a few annas a day. A short time after Mr. Taylor had left for England to join Mr. Moody. The Rev. C. P. Hard arrived at Madras, and with him as a co-adjutor came also Mr. Davis. Mr. Hard was a little bustling energetic man, evidently a hard worker. Mr. Davis was of a different stamp, slower, but gentle beyond expression. He was young, apparently an American College graduate. Oh but what hardness these two men had to endure. The English in India have their pastors paid by the Government, and all the expenses of the Churches also provided by the Government. To have to support 2 Pastors, and to have to pay the expenses of running 3 places of worship, Vepery, Black Town and Pudupet, appeared to be too much for these young Churches. It was all against their preconceived ideas of religious duties, and most of them were poor themselves. So that I fear without our knowing it, Messrs. Hard and Davis suffered many deprivations. Hard seemed more capable to bear these things than poor Mr. Davis. Mr. C. P. Hard after some changes returned to America and is I believed living still in Zion City Illinois, but the life of toil and discomfort was too much for Mr. Davis, who a short time after his return to America dropt on the way, and was one of Gods first martyrs for India. God thus laying the foundations of the English Methodist Church in India on the death of His Saints. The next was Mrs. Mamy Rudisill the first wife of Dr. A. W. Rudisill now in America. A gentle refined Christian lady, who selected Miss Grace Stephens to open out W. F. M. S. work amongst the Indian woman of Madras. This work met with the most opposition, not from the heathen. The poor heathen women welcomed them gladly, and were always their friends, but from many of the workers from other Churches. A description of those first struggles

and hardships doubtless Miss Grace Stephens will some day Chronical. To poor Mrs. Rudisill it was a revelation. Her life was one of continual struggles and deprivations. We heard on one occasion that she was entertaining visitors from the North, and gave them the only cots in the Parsonage and slept on the floor. She was too delicately nurtured to stand this hard life very long, and so she too dropped by the way, and lies buried in the Vepery Cemetery a martyr to the English Church at Madras. Can a Church founded on the blood and lives of such Saints of God ever perish? Not if God is True, and we know He is true. As others and myself with loving hands laid Mrs. Rudisill in her last resting place, so very far from home and kindred and all that was dearest in human life, Oh how our hearts bled for her people, about whom she often spoke to us, especially of her sister to whom she appeared to be much attached. Our hearts often asked what did God mean by this? He surely could have spared her a few years longer and taken her back to her own home and country and kindred. One who was faithful to Him even into death, deserved His special care and protection. Her God never slumbered nor slept," and he had promised "that the sun shall not suite her by day nor the moon by night." What then was the meaning of this beautiful corpse and this humble far away grave? We all felt sad with a sadness indescribable, as we laid Mrs. Rudisill in her grave. It looked in those dark days as if our God and Mrs. Rudisill's God in whom we had trusted, had failed in His promises to us. As however we now look back, the vision has cleared, and we know that Our God has laying the Foundation stones in the lives His Martyrs of a glorious English Speaking Church in India and if God had asked dear Sister Rudisill, would you like to be one of the foundation stones of this glorious building of God, we know what her answer would have been. "Take me, take me, and lay me low, and let the building rise, so that its turrets and towers may reach up even to the throne of God and of the Lamb." I do not know much of the Churches at Bombay and Poona, but for many years, I daily read Mr. George Bowens Meditations. I did not meet him often to speak to, but lived much in his meditations. All say he was one of God's most chosen ones. He also led a life of great self sacrifice, and fell on the way, and lies buried in Bombay, one of Gods greatest saints. God did not fail in His promises to Him, but has honoured him as one of His great foundation stones to the English speaking Churches at Bombay and Poona. Then why is the edifice not rising? Why is this Church laid on the foundation of Gods Saints with Jesus Christ as the chief corner stone languishing? I can almost hear these good Brothers and Sisters crying out from their far away graves, "How long—How long." But God is true and He will bring it about, I trust very soon.

VI.—Introduction of the American Missionary Society into the South and West of India.

I have already stated that the Vernacular work or Indian work amongst the Heathen of South and West India was first started by the English Churches founded by Mr. W. Taylor. But this work to be pushed to its utmost limits with Preachers and Evangelists and Teachers was beyond the small finances of the English Churches in India, and the American preachers in charge of these Churches wrote home to their friends, and American money came freely into India. Each preacher made his own plans how best to use these contributions. And the work both English and Indian pushed forward with great enthusiasm, but especially the Indian work. Then came in the missionary society. I understood that it considered the American preachers in South India were acting irregularly in raising funds in America outside the Missionary Society. It stated that since there was a regularly organized Missionary Society, it should raise all the money required for India and other missions, and allot it to each charge on regular estimates as required. It was therefore arranged that all work in India, English and Vernacular, should be taken over by the Missionary Society, and the organization as now existing was introduced. I recollect when Dr. Rudisill, was the Presiding Elder of both Madras and Bombay, and when there was only one conference for the whole of India, which met in Madras in 1886 when I entertained Miss Leonard from America Revd. and Mrs. W. Stephens of Bombay and Mrs. and Mr. Stone of Calcutta. And in the midst of all these Commissioner Booth-Tucker and his party of Salvation Army officers came in to share a part of our home. Those were happy times. After that year India was split up into more than one conference, and the number of conferences, years by years, has been increasing, as the Indian work developed.

2. The Sainted Miss Anstey made over a most valuable property and Indian work to our mission in Kolar. Schools, Orphanages several Christian native villages and a great deal of land. The London Mission Society made over their vernacular work in Belgaum to our mission. Without a Missionary Society at our back all these large works could not have been taken over. Our own preachers opened out Indian work and formed Indian Churches in the vicinity and far from our English Churches, supported by the Missionary Society, and thus the Indian work went forward with a great, shout and rejoicing and daily numbers of heathen are being added to the Churches. In many places separate Churches have been erected for the Indian work. In some places the vernacular services are still being held in the English Churches at different hours. We heartily thank God

for this great advance in Indian work in India. It has entirely eclipsed the English work first started by Mr. Taylor and rightly so. By the side of the huge vernacular work now going on and rapidly extending the English work is a very small thing indeed. To show how little it is looked upon by the American Church I may mention a small incident. Little more than a year ago our annual conference was being held at Kolar and presided over by a Bishop sent out from America. A resolution was sent to this conference from Bombay about the English work in India, and as a member of this conference I was asked to look after this resolution. I left Bangalore and went to Kolar (25) miles with some inconvenience, and enquired about this resolution, was told the American Bishop presiding had handed it over to a junior missionary in charge of English work, and as far as I can understand, this was the end of that resolution in this Conference. If the good Bishop had known the History of the small English work, and on what foundations, of self-denial and hardships and death it was erected, and what it has achieved in Indian work, he would hardly have allowed it to be treated it with such unconcern.

VII.—American Superintendant Bishops should not preside at Indian Conferences.

This may raise up the larger question of the necessity of sending out American Superintendant Bishop once in four years to preside at our Indian Conferences. I was surprised and sorry to see the back seat at the Kolar Conferences assumed by our own good Missionary Bishop. A man who in the last thirty years endured hardships and self-denial and had literally shed drops of blood as a Missionary on works of all kinds in India. If it is necessary to send out American Superintendant Bishops to India, I would with all love and kindness suggest that they should not supersede our Missionary Bishops at our Indian Conferences, but take a back seat. In my humble opinion, however learned they may be, they are not worthy to touch the hem of the garment of these old Missionary Bishops. They may look on and ask whatever questions they like, and take notes, but they should not preside at the Conferences. The Missionary Bishop should do this, and no one else is more capable. He is in the heart of things and gives his whole heart to them. Please do not allow him to be seemingly lorded over by a stranger from America, however great and learned a man he may be. It does not do our Indian Brothers, Members of the Conference, good to see this. However great he may be (and only the greatest and best of American Superintendants should be sent out

to India). While here let him become a servant for Christ and the Indian Christians sake. This is a mere parenthesis, about which I did not mean to say anything, and feel that I should apologise for what I have said, and at this point may I be allowed with the Indian and English Churches to shed a tear of love in memory of good Bishop Foss, and Sainted Bishop Fitzgerald, who came out as American Superintendants and left an odour of good feeling behind them amongst both Indian and English speaking people.

VIII.—Decadence of English Churches, Cause and Remedy.

While the Indian work has developed beyond expectation under the supervision of the Missionary Society and has gone forward with mighty stride it has not been so with the English Churches. These latter Church have, in most places gone backwards. There is a marked decadence, which fills all thinking Christian minds of that Church with a great sorrow. A Church with such great traditions with the lives of Gods Saints as its foundations. A Church which started the present large Indian work, must be under Gods particular care. Why then is it apparently languishing? We who are old members of this church, who stood by Bishop Taylor from the beginning, feel responsible to God for it. We will have to render an account. And so some of us have thought deeply over this matter. I may be wrong in what follows, and will gladly be corrected. But as far as my poor judgment goes I give vent to my opinions for what they are worth, without any offence to anyone, only that God may be honoured and his work advanced.

2. I think that the Missionary Society made a mistake in not discriminating between English and Indian work when taking over the work in South India. The Preachers intended for English work should be of a different type to those selected for Vernacular work. A young man from College can more easily learn a Vernacular than an older man. He can adapt himself more easily and quickly to the new conditions of a Missionary to Indians than can an older man. The latter however is more matured in mind and experience, and knows better how to handle and keep up an interest in a ready made English speaking Church, and how to extend its borders. And how to feed the matured Christians of that church.

3. Therefore a separate selection of men should from the first have been made for the English and for the Indian Church. The English Churches are however divided between City Churches and Mofussil Provincial Churches. The Churches in Calcutta and Bombay for instance are City Churches, and can support a good

preacher. They should have the very best that America can send out, if they can be brought to look upon this English seeking work as Missionary work, and as necessary to the Vernacular Churches in those Cities as Mr. Taylor found, and also as training places for lay preachers, for both English and Vernacular work. A sanctified well trained lay preachers like the late brother Dennis Osborne, who knows the vernaculars and the people of this country, their peculiar customs, prejudices, and ways of thinking, is a ready made Missionary of the best type, which a Missionary from America will take near quarter of century before he can be as competent for successful vernacular or a English speaking work.

4. For the smaller English Churches, such as Secunderabad, Poona, Bangalore, etc., less distinguished men may be sent, yet men who are good English preachers, who can feed the Church of God, and add daily to the Church such as should be saved. Also lay preachers such as Sir Sir Fraser and Messrs. Morris and Frichly, etc., who can partially support themselves and who yet can give a ripe experience and feed the Church of God and carry on regular aggressive work, bringing others into the English Church—Needless to state, no Church can be Stationary. It has either to go backward or push forward, and at present the English Methodist Churches in India seems to be going backward in many places. My brother Mr. Henry Stephens, a lay preacher in less than three months has worked a marvel in the Bangalore English speaking Church.

5. As already stated, English is spreading throughout India like wild fire, especially in the South, and very soon it will be spoken by all the educated classes, and some or many of these should be members of our English speaking Churches. There should be special services conducted by the ablest men America or India can produce, for these English speaking Natives. The Hindu physic is weak, but the mind is most astute. Our best Judges, and lawyers with the most practice, are English speaking Natives. The English lawyers are simply nowhere before them. Their quick minds bring out points of law that the Englishman cannot see, and their sharp intellects press home their arguments with a force that carries all before it. Have any of these men anywhere in India entered our church. It will be almost impossible for them to enter the vernacular churches as now it constituted, and managed. It will require specially qualified men of the highest type and learned in the religions of the Hindus, as well as a very matured Christian experience to convince the English speaking Hindus of the claims of the Christ, and like the Bombay Parsee already referred to, they will desire to see Christianity exemplified in the lives of Christians, for after all Christ was not a pogma or a philosophy or a religion but a living personality. Have

we any men in all our churches to-day who will meet all the needs of the advanced English speaking Hindu. I cast my eyes around all India and in all love and kindness to my ministerial friends must admit that as far as I know we have not any. I may be wrong. My knowledge is very limited. These are better men in our churches who may be consulted. India is going forward with giant strides, and the cream of its people are not touched by our existing English speaking churches. Is there any wonder then that these churches are going backward. Some of our English speaking churches are asking for a separate conference. I do not know any thing about this, but better men may be consulted, I can state distinctly and confidently, that we want men-men specially trained, specially equipped, and specially gifted, the best that America can produce or that can be obtained in this country. We want the English speaking churches to fulfill before God our mission to these English speaking Hindus.

6. It may be said by some wait till the present generation of Christian boys are educated and taken into the ministry. They will meet the educated English speaking Indian on his own platform. But will they? I read the other day of a debate at the Christian College at Madras, and the subject of the debate was." "Is not Atheism better than a religion of any kind" or words to that effect., and this at a Christian College. Cannot our English speaking churches be so organised as to stop this whole nation of educated English speaking Indian going down into the dark gulf of Atheism, for this I fear they are rapidly doing.

IX. The Methodist Church to reach the English speaking Indians and form our indigenous Indian Church.

Our good King Emperor the other day in meeting a deputation from the Calcutta University told them as follows. "On every side I trace the signs and stirrings of new life. Education has given you hope. And through better and higher education you will build up higher and better hopes" and India is being educated. This is a diplomatic speech. If the true man could have spoken, he would like his good grandmother Queen Victoria, have pointed them to the bible, as their only hope. But what the Emperor, limited with diplomacy could not do, the church of God can do. Is the Methodist Church of God doing it for the educated English speaking people of India. They are picking out the low cast ignorant people from the gutters. Well and good, God bless it for this great work. But what about the rich and educated. Does not Christ care for these. Organise to reach them successfully, and when you get them you get the whole nation, and also you get an English speaking as well as a

vernacular self supporting church, and American money will be required no more in India, but from it, as, of old, will go forth holy men to convert the whole of Asia. There are few people so liberal religiously as the better class Hindus or Mahomedans, but this money is now wasted in useless rites and lazy religious mendicants.

2. When business took me to Calcutta some years ago, I entered the Thoburn Church in Dharmathala Street, the largest Church in all India, and was told that Bishop Thoburn as Pastor built and kept it full, I could not help exclaiming that Thoburn was a great man, raised up by God for a great purpose. Cannot we get some more Thoburns for India. With the experience and the zeal and the eloquence of Thoburn, and skilled in all the philosophy of the East, there must be some such through the length and breadth of that advanced and religious land the United States of America. Cannot the Missionary Society find them or make them. Alas for the Missionary Society! I had a little experience about this Society which I do not care to mention, and yet before God I think I should relate it, I was the South Indian Lay delegate to the general conference which met at Cleaveland Ohio in 1896. The Missionary Secretary was to be elected. Coming from the mission field I was very interested in this matter. A Dr. Hard, brother of the Revd. C. P. Hard, once of India, and now of Zion City Illinois, was one of the junior secretaries of the conference, I walked up to him and asked his advise if I may nominate his brother Revd. C. P. Hard as the Missionary Secretary. He looked at me a ghastr, and said "please do not." I said why? He has had many years experience as a missionary and that ought to qualify him. He said "please do not unless you wish to hold him up to ridicule. I am his brother you can depend on my advise." So I did not nominate him, but all the same was anxious to see who will be appointed. I noticed that a very distinguished fine looking men was selected who I was told had no experience, Whatever as a missionary, but was an influential man in America. and could make a very good address, and this was required in the Missionary Secretary to raise funds for mission. I write with all love to that good Brether, living or dead. But God help that Church which, if true, could look with ridicule on a retired missionary, who had endured hardships and self denials and risked his life on the mission field for Christs sake. If missionary Secretaries are so elected, thank God that missionaries are selected by some higher standard, Brothers in Christ. I have tried to write in love and not to give offence, how can this be when the church for whom Christ died, his Bride is concerned. So please to forgive me if I have stated anything that appears unpleasant and uncalled for, and excuse all errors. I will be glad to be corrected if wrong. The English speaking

Church in many places is decaying, but has a great future before it. Please before God to do something to arrest decadence and it give it more of the true Spirit of Life and of progress.

3. May I conclude by expressly my deep reverence for the pious ladies of the Womans Foreign Missionary Society of America who met so quietly upstairs in the Armoury at Clesei land Opio, and accomplishing such grand missionary work in India with so little noise and ostentation. May God bless each one both living and dead, and continue to prosper the great work to which they have set their hands. The Conservative, idolators, superstitious Indian, Grandmother, still rules in the most enlightened Indian household, May the W. F. M. S. bring the women of India into Gods Church, and then the men, will be more easily convinced. The loving testimony, and consistent life, of a Christian wife, will do more to convert the most enlightened English speaking husband than the best of preachers. From what I can gather, the women in most households are tired of their idolatory and their meaningless rites, and are gladly welceming a loving living sin forgiving and sincleansing Christ. An experience which most so oalled Christians have not got.

X.—Brief Summary.

To sum up briefly, I am opposed to a separate English speaking conference for the English speaking churches. This would make the line of separation at once too great and distinct and the church in India is I think not sufficiently advanced and prepared for it. The English speaking church has got to do something wilhin its own borders first, before it can expect to maintain this very radical change, and make itself a fruitful, strong, aggressive, church. Let us proceed slowly. First strengthening every joint and sinew of the body, and when powerful and capable, the separate conference will come of itself.

2. I would call the English chnrch, the English *speaking* church, and allow all English speaking educated Indians full membership in this church, if they so wish, we cannot expect cultured English speaking Indians to join the vernacular church. Their families may not be English speaking, and they may prefer to go with their families to the Indian or vernacvlar church but all the same, let them know and feel that they will be welcome to the English speaking church if they so desire, and India is advancing so rapidly that the time is not for distant when they will desire it. This will be true union and love as Christians. There are now over 900 Indian Christian University greduates in India. How many of these have joined

our Methodist Episcopal Church in India I do not know. But this I do know, that not one of them has joined our ministry. Why is this so? There is room for deep thought here. These men are rising to the highest offices in the Government of India, and doing most useful work for the state. Work superior to the raw educated Englishmen. The other day that old conservative church, the "Church of England" consecrated an Indian as Bishop, and the Indian Christians rejoiced. It was a tangible token that they loved as Christians, and so it will be with us if we admit all English speaking Indians into full membership in an equality with the purest Englishman, into the English speaking churches. The Church of England clergy in India are mostly Oxford or Cambridge graduates, with superior gifts and experience, yet the Archbishop of all England issued an order that more superior men should in future be sent out to India. This will show what Englishman and the Government in general think of the acute English-speaking people in India, and the high quality of their requirements. Let America give of its best to this work, and it will get back "ten fold," "full measure and flowing over," for our God is waiting to pour out blessings on both countries.

3. The recruitment of Missionaries, both in America and in India, for the English speaking church, should be quite distinct from that of the Indian church. The qualifications required for the one are quite different from that of the other. A man who can preach fluently in the vernaculars, is often a shutter or a barker, when he comes to preach in English, and the church of God is not fed or edified. Life is too short, and intelligence in most people too limited, to do credit both as a vernacular and an English preacher. Also a vernacular preacher has to think and speak as it were with an Indian mind. Not so with a preacher in English. The culture and cultivation of mind and thought and expression, in the one, is different from the other. The Missionaries for the English speaking churches of India ought to be men of the highest attainments, with great facility of expression in English, who can hold a congregation and feed and build it up into a great big advancing aggressive church, as in the times of Taylor and Thoburn. Now in most places the English speaking church is in decadence, God help the church in America to do what is right to arrest this decadence and to put renewed life and vigour into the English speaking church. With God's grace choose the best that America and India can produce, and set them to work in His name. Bishop Oldham is an illustration of what India can produce with American culture, and the late Dennis Osborne and Gilder and others show men called out from their secular work as lay preachers, developing into the most powerful exponents of the Word in the vernacular languages or in English.

4. At the annual conferences there should be separate cabinets for the Indian and for the English speaking churches, and into these cabinets selected or elected laymen should have a place. The Ministry is not a cult or a profession. Some laymen are as much interested in the advancement and the proper organization of the church as most preachers. They are permanent and often know more of the people, and the requirements of the church, than their ministerial friends. Why cannot the church take advantage of their long location and other qualification to help the conference cabinets in doing What is best for the advancement of the church? This refers to both the English speaking as well as to the Indian churches, but especially to the former, most of the latter are yet infants in the church. Though even they will introduce an Indian mind and tone into the cabinet which may sometimes be useful. After all the church is the servant of the people for Christ's sake. Why not try to ascertain in the best manner possible the mind and the needs of the people? May God bless this poor effort for His glory and the good of His church for whom Christ died.
